1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

481 snowshoes much as he does without them, the feet being lifted sufficiently for each shoe to clear the frame of the other. In climbing a hill, the toes are bent sharply so that they will extend down through an unfilled space at the front of the center panel. In this way the toes secure an anchorage in the packed snow. In breaking trail, the hardest kind of winter travel, a person can generally cover about fifteen miles a day with such footgear. This distance can be doubled if trail is already broken.

496 Following use, snowshoes are usually brought into the house and carefully dried, after which they may be stored outdoors. Repairs on snowshoes are frequently necessary. A split frame is secured by willow splints, which are cut in a few minutes and lashed to the fractured wood with babiche.

501 *Water transportation.* In summer the Kaska use rafts and plank boats. Only Old Kean owns a plywood canoe of commercial origin, which he sometimes uses for fishing. Rafts are built by men where trails cross wide rivers and are also used by hunters who wish to float downstream to camp. They are about seven feet long and from three to five feet wide, being constructed from red spruce poles some four or five inches in diameter. Two crosspieces, consisting of spruce saplings about two inches in diameter, are used to hold the logs together. The poles are generally aligned in water and the crosspieces attached with nails. In the fall, when rivers run cold, rafts are built on skids near the shore and pushed into the water when completed. When the vessel has reached its destination, it may be left on the shore for use by other travelers or it may be taken apart and the poles allowed to dry for fuel. In spring, larger rafts are sometimes built in order to float a family downriver to the trading post with dogs, fur, and household equipment.

502 501 Rafts are managed with the aid of poles, which serve as sweeps and also function when the craft must be pushed away from drift piles. Accidents with rafts are not infrequent, the use of these vessels being regarded as particularly dangerous in spring and fall, when rivers run with ice. In the spring of 1944, Stella Wiley lost her seven year old son when a raft on which two adults and three children were traveling hit a drift pile and capsized. Her winter's catch of fur was also destroyed.

Plank boats are owned by many families and are either built by Indians from mill sawed lumber or are purchased from white men. They average about eighteen feet in length and are about three feet wide. For long distances, propulsion is always by means of a gasoline driven outboard motor. To cross a river, however, boats are poled or rowed. Oars are of native manufacture, being large and crudely cut from a piece of hewed lumber, and characterized by a narrow blade, which is roughly ridged, and a thick shaft about five feet long. Oars are used with steel oarlocks.

To cross a river with a strong current, the boat is dragged as far upstream as possible and is then pointed upstream from the shore. As the boat moves toward the center of the river and the current is felt to swing the prow around, the rower on the lower end rows hard while the person on the upper end pulls more easily. To curtail further the force of the current, weight is generally placed in the back of the craft. Men and women as well as adolescent children row and pole boats.

A boat lacking motor power may be pushed by another vessel which is equipped with an engine. Pushing is regarded as more efficient than lashing one boat alongside another,

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TABLE 10. SCALE OF MONTHLY RATIONS FOR INDIANS ON RELIEF[21]

Item	One Adult	Two Adults
Flour (Canada approved)	24 lbs.	36 lbs.
Rolled oats	6 lbs.	9 lbs.
Baking powder	1 lb.	1½ lbs.
Tea	1 lb.	1½ lbs.
Sugar	2 lbs.	4 lbs.
Lard	3 lbs.	5 lbs.
Beans	5 lbs.	5 lbs.
Rice	2 lbs.	3 lbs.
Cheese	1 lb.	1½ lbs.
Dried milk	2 lbs.	3 lbs.
Salt	15¢ to 20¢ per month	
Matches	15¢ to 20¢ per month	

who, because of age or widowhood, are presumed to be unable to trap sufficient furs to maintain themselves. Lacking even such essentials as soap and dried fruit, these rations are evidently expected to be supplemented by meat and fish supplied by relatives or friends or caught in rabbit snares. The allotment is bitterly criticized by most Indians.

DRESS AND ADORNMENT

Clothing is used for protection and modesty but relatively little attention is paid to dress as a channel for expressing vanity. Although new and attractive clothes are greatly valued by girls, only one or two young women are characterized by any demonstrable narcissism in this respect. Most women are not careful in the way they dress, change clothes relatively infrequently (although more often than men), and wear garments that are stained, worn, and ill fitting.

In summer men wear two piece suits of knitted cotton underwear with long sleeves and drawers. Over this are trousers of cotton duck or worsted, and a flannel shirt with long sleeves. The trousers are often khaki colored, the shirt blue or gray. The collar is left open and in very warm weather several additional buttons of the shirt and undershirt are undone. Trousers are supported by a leather novelty belt which is often quite wide and gaudily studded. Heavy woolen socks are worn over ankle high leather boots which are usually laced from the outside in, instead of from inside out. A few of the older men wear slipper moccasins.

A wide variety of headgear is fancied.[22] Young men are attracted to "cowboy" hats or wide brimmed Stetsons. Older men usually wear disfigured snap brim felt hats. Other types of headgear appear and disappear as fads take hold. In 1944, Tahltan Indian youths from

[21] The list is dated January 3, 1944. Children under twelve years receive half this ration. "This ration," the list reads, "is set by the Indian Affairs Branch at Ottawa and merchants must not charge either the quantities or commodities without written permission from the local Indian Agent."

[22] In conversation, Dr. Cornelius Osgood has pointed out that a taste for novelty in headgear seems to be characteristic of aboriginal and contemporary Northern Athapaskans and is also found in the Northwest Coast. For some types of headgear see Plate 2.

1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

294 [292] shoe, so that the sinew will not be subjected to too much wear. Mukluks are rarely seen but may be purchased locally from traders.[11] Piping is inserted in the seams of moccasins and mittens, serving less as decoration than to prevent the penetration of cold.

291 294 Children's foot duffel often consists of a woolen or flannel rag simply wrapped around the foot; sometimes rabbit skin, which has been dried outdoors in cold weather, is used for this purpose. Adult duffel is cut from old woolen blankets, the pattern being said to follow an old moccasin pattern which was abandoned a long time ago. Material of the required size is first folded along the diagonal (a–b) as shown in Fig. 6, D, and is then again folded along (c–d). The rectangle of folded material thus obtained is now cut along a curved line. What will be the upper layer is now cut as illustrated by the broken line and the garment sewn around the toe and side thus making a loose slipper. The heel is sewn to within an inch of the bottom of the lower layer, which is then cut to square off the heel and sewn. An ankle wrap of the same material is added, but no lacing is used to keep this part in place since the outer moccasin lacing will do so. Felt insoles are sometimes worn as additional duffel.

294 177 Although aboriginally the Upper Liard Indians made the parka, today there are only a few women who know how to cut this garment, which is usually purchased. Native parkas are manufactured from doeskin cloth or canvas. Mrs. Man made a parka during the period of field work (Fig. 6, A) and explained that in her country, around Fort Liard, the garment continued to be manufactured. Two pieces are cut of the parka body (I) and sewn together back to front (h–d) and (e–g). The front of the parka is cut down from the neck as indicated by the broken line. The sleeve (II) is sewn from (e') to (ff) and then attached to the body (e') matching (e), and (d'), (d). The hood (III) is sewn from (b) to (c) and then attached with opening (a–b) being sewn to the neck. In the sewing, point (b) matches the back center of the neck, and points (a) the front center of the neck on either side of the cut. When the hood is open it will be seen that there are two points (a). This pattern undoubtedly reflects the influence of commercially manufactured garments.

● 296 Women's dresses, underwear and stockings are worn for about a week before being laundered. Men may wear their clothes for two weeks or longer before washing. Girls or women wash clothes in galvanized iron tubs which are set on the ground or floor (Pl. 10, A) Water is heated on an open fire and poured into the tub, soap powder also being added. The laundress sits on a low box or fallen tree, or squats on the ground over the vessel. Washboards are not employed, although these are available at the stores. Squeezing the soapy water out of the garment with the right hand, the woman at the same time twists it between her two fists in a circular movement. The entire garment is gone over several times in this way. Clothes are not rinsed. When clean, the article is stretched to shape and thrown over a line strung near the camp. In traveling, garments, especially diaper cloths, are often spread on willows to dry. There is no common washday, a wife or daughter doing this task as the need arises.

301 [305] *Adornment.* The principal ornaments worn by women are a rosary and a variety of hair ornaments, including combs with artificial flowers, clips, ribbons, and barrettes. Sometimes girls appear at dances with curlers in their hair. Men wear rings and arm garters. Both sexes frequently have wristwatches.

[11] On Christmas morning (1941) Harvey Cross, a Nahani Indian, wore a very decorative pair of mukluks.